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elaborate and philosophical treatment; but less eulogistic and more discriminative statements were desirable. The mechanical construction of the books is excellent.—HENRY TODD DEWOLFE.

Die monistische Weltanschauung, dargestellt und geprüft. Von Lic. E. G. Steude, Seminaroberlehrer in Dresden. (Gütersloh: C. Bertelsmann, 1898; pp. 98; M. 1.40.) The theory presented and opposed from the theistic point of view is that of the mechanical development of organic and spirit life from Haeckel's living (*beseelten*) atoms which constitute the only original world-substance. From these atoms, as a product of natural, mechanical development, come reason, the religious emotion, and the categorical imperative (p. 14). Religion is transitional, and should be displaced by philosophy—an extreme to which the disciples of Haeckel go, while he himself would unite this peculiar monism and religion.

In morals, the monistic view is represented by Herbert Spencer and Harald Höffding. The author outlines the doctrine of the evolution of morals, and reaches the conclusion that monistic ethics, based upon the theory of mechanical development, does not get beyond well-organized egoism and obedience to authority (p. 52).

The monist claims that his theory is the only one possible in view of modern natural science. The author shows that the natural scientist does not reach ultimate causes, which compels retreat to the theist's position. Finally, it is impossible upon this view to account for man's higher life.

In short, the author's destructive criticism is skilful; but what shall we put in the place of the view set aside? The reply is only an assertion of the theist's position, with little discussion of the relations between God and the world. The problem of the one ground of all and its relation to the world-process still remains.—JAMES TEN BROEKE.

Le danger moral de l'évolutionnisme religieux. Par Gaston Frommel, professeur à l'Université de Genève. (Lausanne: F. Payot, 1898; pp. 124, 16mo.) This suggestive little book, by the author of *Esquisses contemporaines*, consists of four lectures read before various organizations at Geneva, Lausanne, Sainte-Croix, and Paris, in the closing months of 1897. In a restrained and moderate spirit it calls attention to the rapid invasion of "evangelical theology" by the doctrine of evolution. Reference is made to the works of such French theologians and philosophers as A. Sabatier, H. Bois, A. Westphal,